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"begins to recognise in his neighbor that principle of moral life which he feels bound to acknowledge and prize as his own highest endowment. It is on Equality and Fraternity, as thus interpreted, that democratic citizenship is, in these pages, held to rest; and it is to realise these fundamental ideas that it is justified in becoming practical.

"No attempt," the author says, "is made to discuss in detail the manifold ways in which a complete and satisfying citizenship may be realised. But two aspects seem to demand special attention. The one concerns the citizen's attitude to the Majority, through which a democracy expresses its will; and the other his relation to Political Party, as the recognised instrument by which conviction finds effective enactment."

The essay "*Democracy and Character*" is an attempt to estimate the influences which a democratic form of society, especially when it is commercial and industrial, tends to exercise upon moral character. It is not denied that there are reasons for misgiving and apprehension; but, as against these, grounds for confidence are sought, firstly, in the fact that there is already so much in democratic development to strengthen the belief in the worth and possibilities of men; and, secondly, in the hope that the spirit of Democracy, rightly understood, will find "an unfailing ally in Religion." The considerations advanced in the last essay, *Some Aspects of Luxury*, are unique and deserve consideration. The ease, soberness, and moderation of Professor Maccunn's utterances win from the start the reader's interest.

μ.

OUR NOTIONS OF NUMBER AND SPACE. By *Herbert Nichols, Ph. D.* Boston: Ginn & Company. Pp., 201. 1894.

To quote his own words, Mr. Nichols's thesis is this: "Our brain habits, with the modes of thought and of judgment dependent thereon, are morphological resultants of definite past experiences: our experiences, and those of our ancestors. Each limited experience does its share toward fixing a limited habit. The experiences most common to our various regions of skin, differ widely one from another; those of the tongue, from those of the fingers; those of the fingers, from those of the abdomen, and so on. Our habits of judgment, based on these several avenues of experience, ought therefore, when compared with each other, to betray permanent characteristics running parallel with the local differences of anatomy, of function, and of experience, which gives rise to them, and in which they are rooted. Investigation proves this to be the case. It shows that our judgments of the same outer facts, such as of number and of distance, vary greatly when mediated by different tactal regions. And what is of greater importance to the science of psychology, these variations in judgment bear distinguishing ear-marks of the kinds of experience out of which, and by reason of which through life, they have slowly risen."

The results of his investigations Mr. Nichols formulates in 109 short para-

graphs. Owing to their number, and the abstract form of their expression, we shall quote only the concluding paragraph, which may give the reader an idea of what Mr. Nichols has aimed at and done: "The origin and foundation of our thesis "must be fundamentally placed in the following law: Presentations of Number, of "Distance, and of all Spatial Figures and arrangements in general, are alike based, "primarily, upon serial events differing greatly in mode, such as become characteristic of those modes of presentation which we call numerical, extential and "spatial, but all of them governed by the same fundamental laws of relationship. "By reason of this, *all simultaneous presentations are dependent upon, and expressive of, the several modes of serial occurrence out of which, through life, they have evolved, and become differentiated.* From the simplest presentations to the most "highly developed functions of judgment, we find this same system of laws articulated everywhere into one common Genetic System of Mental Development." μ .

THREE LECTURES ON THE VEDĀNTA PHILOSOPHY. Delivered at the Royal Institution in March, 1894, by *F. Max Müller*, K. M., Member of the French Institute. London and New York: Longmans, Green, & Co. 1894. Pp., 173. Price, \$1.75.

Few writers surpass Prof. F. Max Müller in popular exposition. Rigid professional scholars sometimes object to his artifices, but their cavils rarely reach or influence that portion of the world which he addresses. Whatever their short comings, perhaps they have none, the purpose of the present three lectures is well served. What the general reader wants is not painfully and correctly elaborated details, but a general impression or picture of things and events. If he reads this little book of Prof. Max Müller's he will certainly get that. The Professor's easy, confident style leaves no doubts in the trustful mind, and we take from his books those warm, living pictures of his subjects which it is his laudable ambition to convey. $\mu\kappa\kappa\kappa$.

HYPNOTISMUS UND SUGGESTION. Eine klinisch-psychologische Studie. By *Prof. Dr. Moriz Benedikt*. Leipsic and Vienna: M. Breitenstein. 1894. Pp. 90. Price, 2 Marks.

This lively little pamphlet is the latest contribution to the acrimonious controversy which is now being waged between Professor Krafft-Ebing and Professor Benedikt anent the former's reputed discovery of a medium, a lady thirty-three years old, who can be put back by hypnosis into earlier periods of life and be made to act the character of that period with a consistency far beyond the powers of recollection. (See *The Monist*, Vol. IV, No. 1, page 156.) It is a very instructive piece of polemic, and should be read by all persons engaged in hypnotic and psychiatric studies. Only one chapter or part is nominally devoted to "the development of Krafft-Ebing's psychological equation," but its forcible resolution gives color to the whole work. Professor Benedikt assures us, however, that he has a moral aversion to personal polemics, and undertakes the execution of Professor Krafft-Ebing only